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A
S E R M O N
Preach'd before the
S O C I E T Y
O F
G O L D S M I T H S,
A T

St. Mary-Le-Bow-Church,
In Cheap-side.

On *Thursday* the 16th of *February*, 1698.

By RICHARD LUCAS, D.D. Vicar of *St. Stephens*
Colemanstreet, and Prebendary of *Westminster*.

L O N D O N:

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(7)

SEYMOUR

SOCIETY

OF THE

UNITED STATES

OF AMERICA

AND

THE

T O

Mr. Nathaniel Lock, } Mr. Anthony Morgan,
Mr. Walter Underwood, } Mr. Char. Overring, and
Mr. William Gibson, } Mr. Daniel Gardiner,

STEWARDS.

Gentlemen,

I Here Present you with the Sermon
you Desired, having Readily com-
plied with your Request to Print it, be-
cause I was willing to believe you in-
duced to make it on these good Grounds,
A Sincere Desire to refresh and renew
in Your Selves, by Reading it, those Re-
ligious Affections and Purposes which I
hope it begat in you when you heard it ;
and a Charitable Design to Extend the
Benefit of it to Others. I have nothing
further to do, but Earnestly to beg of
God to Assist You, and whoever Reads it,

Dedication.

with his Grace, that it may Contribute to Consecrate and Sweeten the Cares and Toils of Life, to Sanctify the Enjoyments of it, and Settle and Adjust the true Measures of both ! That it may tend to Convince You, and the Trading Part of Mankind, to whom I must ever Confess my self particularly Obligated, what are the wise and good Ends of Secular Professions, and what the True and Proper Ways of Attaining them.

Your Humble Servant

Richard Lucas.

Titus

A
S E R M O N

Preach'd before the
Society of Goldsmiths, &c.

Titus III. 14.

*And let ours also learn to maintain good
works for necessary uses, that they
be not unfruitful.*

Without troubling you with the different
Senses Expositors give us of this Text,
which would not answer the end of our
Meeting this day, I will pitch upon one, which
is Consonant to the Analogy of Faith, counte-
nanced by the Authority of the best Interpreters,
and suits very well with our present design. 'Tis
this, Let *Christians*, as well as *Jews* and *Pagans*,
follow some honest Trade; let them not think,
that

that the Revelation of another Life Cancels their Obligation to the Duties of this ; or that by becoming Members of the Church, and Christ, they Cease to be Citizens and Members of a Civil Body : no, let them be Examples of Industry, as well as Faith and Devotion, of Care and Prudence, in their Secular, as well as of Perseverance and Zeal in their Spiritual Calling ; for honest Trades are indeed good Works, and minister to excellent Ends and Purposes ; and by being engaged in these, Christians will at once avoid those ill Courses, which are Destructive and Dishonourable to themselves and others, and Contribute, as 'tis fit they should, to the Service and Happiness of the Society or Body they are of. From the words thus explained, I shall Discourse of these several things :

I. *The Character bestowed on Secular Trades and Professions, good Works.*

II. *The Obligation Christians lie under to some honest Calling ; Let ours also learn to maintain good Works for necessary Uses, that they be not unfruitful.*

III. *The several Advantages they may propose to themselves from them, For necessary uses.*

IV. *Lastly, I will add some Advice, how you may best attain these Ends.*

I. If

I. If we enquire why the Apostle calls Arts and Trades *good Works*, I Answer, to suggest to us these Two things; *First*, That there were several Trades then Professed in the World, which would by no means become Christians; namely such as directly ministered to Idolatry, and several sorts of Lewdness and Wickedness: *Secondly*, To fix a mark of Honour and Approbation on Lawful Professions; and to intimate to us, That they are acceptable and well-pleasing to God. This is a Truth which Scripture and Reason abundantly attest; Scripture hath Eternized the Memory of the first Authors of several Trades, and of those that excelled in them; nor has it thought it any Disparagement to the Spirit of God, to attribute an eminent Skill in them to his Inspiration, witness the known Instance of *Aholiab* and *Bezaleel*, *Exod. 36. 2.* nor is Scripture content only to approve of Trades, but it also gives us an unanswerable reason of its approbation, as Verse the 8th of this Chapter, and elsewhere, *these things are good and profitable unto men.* How wild and deformed a thing would the Creation have grown, ere this? How needy, wretched and savage Humane Life, without Arts and Trades? Is it not to these, Nations owe their Wealth and Strength, their Beauty and Splendor? and private Persons the Comforts and Conveniencies of Life?

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From hence now 'tis evident, That they are much in the wrong who think, that *Religion* and *Business* must necessarily interfere and clash with one another; and that the Duties of our Secular Calling are incompatible and irreconcilable with those of our Christian one; on the contrary, the one as well as the other are *good Works*; in the one, as well as the other, we are doing the Will of God; and 'tis to be imputed to our selves, if we do it not as we should. *Anxiety* and *Distraction* of Mind, is the Fault of the *Trader*, not of the *Trade*, and *Toil* and *Labour*, when a Duty, *i. e.* when necessary and imposed by God, may easily be Sanctified, and turn'd into an acceptable Sacrifice.

But here two Scruples may be moved.

First, It may be demanded, How far is this *Character* to be extended? to all Trades and Professions? I answer, to all; unless there be any such, (which is more than I know) that not by Accident and through Personal Corruption, but naturally and directly tend to promote Sin, or cannot be maintained and carried on without it: As well those which minister to the Ornament and Beauty, as those which minister to the Necessaries of Life, as well those which advance the Ease and Comfort, and innocent Pleasure of Life, as those which supply the wants and needs of it, are justly to be accounted *good Works*. If this were not so, I cannot see why, as well that Wisdom of *Solomon*, which appeared in the

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Contrivance and Elegance of his Pallaces, and other Amusements and Entertainments of Life, as that which was Conspicuous in his Administration of the Common-wealth, should have been admired by the Queen of *Sheba*, and Celebrated by the Scriptures themselves; I cannot see how to justify the Beauty and Magnificence of the Tabernacle and Temple, had they been owing to impious and unlawful Arts or Trades, as they must have been, had all been such, besides those only that ministred to the Necessaries of Life. Would not this again destroy the necessary Distinction of Persons and States, which the Providence of God has Established in the World? At the same time, What difference would there be as to the outward face of things, between the Prince and Peasant, the Noble and the Base, between Prosperity and Adversity, between a Day of Mourning and of Festival Joy and Triumph.

Secondly, It may be Objected, That some Callings are so Mean and Laborious, that they debase and depress the Mind, and indispose and incapacitate the Professors of them, for any thing handsome or excellent.

To this I answer briefly, *First*, That as in the *Natural*, so in the *Politick* Body, there must be Feet and Hands, as well as Eyes, and the one are as indispensable and necessary as the other, to the welfare of the whole, and this is of God's own Contrivance; these Men are therefore in the Station where God's Providence hath placed them, and answer thus far the Ends of their Creation; and

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therefore

therefore neither must they who stand higher slight these from whom they reap such eminent Service; nor must these murmur against the Will of God, or despair of a Reward for their Travel, *For whatsoever good a man doth, the same shall he receive of God, whether he be bond or free,* Ephes. 6. 8. *Secondly*, The Lowness of their Condition frees them from many Evils, to which the height of others doth expose them: They are not tortured by Ambition, Envy, Emulation, or Jealousy, they suffer not the fears of Changes and Revolutions, nor are they courted and solicited to Riot, Luxury and Wantonness, as Men of Wealth and Leisure are; and this is a sufficient Compensation of the Meanness and Laboriousness of their Station. *Thirdly* and lastly, Nothing hinders but these Men may attain to true Wisdom and Virtue, they may know God and worship him in Spirit and Truth, they may believe in and love our Lord Jesus, and they may Practise Faith and Truth, Justice and Charity, Temperance, Purity and Patience; and this is abundantly enough, for this will make them *Happy* in this World, and *Glorious* in the next. Having thus accounted for the Character the Apostle in my Text bestows upon Trades, made good the Reason and Justice of it, and shew'd how far it is to be extended, I am now to Consider,

**§ II. The Obligation Christians lye under
to Apply themselves to some honest
Calling.**

This is what St. Paul in the Text plainly prescribes, Let ours also learn to maintain good Works; and more fully 2 Theff. 3. 10, 11, 12. For even when we were with you, this we commanded you, That if any would not Work, neither should he Eat: For we hear, that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own Bread. And the Apostles were themselves, Examples of the Doctrine they taught 1 Cor. 4. 12. And labour, working with our own hands: This Precept is back'd with a plain reason in my Text, That they be not unfruitful: This is a Form of Speech which intimates more than it directly expresses; Two things therefore it puts us in mind of, *First*, That to follow no Profession is Unfruitful, and that it is highly misbecoming Christians to be so. We are Members one of another, and therefore are not Born for our selves only, but for the good of others: Great are the Advantages which we reap from Government and Society; and therefore 'tis but reason that we should in our turn
Contribute something to their Service. Is it fit
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that we should be fed by the Care and Industry of others, protected by their Blood and Hazard, and secured by their Wisdom and Vigilance, while we our selves pass our time in softness, sloath and negligence? This were to be Botches and Ulcers, not Members of the Community to which we belong. Had Christianity Countenanced any thing like this, had it Proscribed Trades and Professions, and introduced a lazy and unactive Life, no Civilized Nation would ever have Received it, no wise Government would ever have tolerated it. 'Tis true, time will come, when we shall have no Necessaries to be provided for, no Wants to be supplied; when we shall not expect (because not need) from one another mutual Service and Assistance, but only shall enjoy, and delight in the Beauty and Conversation, the Love and Friendship of Fellow Saints, and Fellow Angels, but mean while we must submit to the Defects and Frailties of this corruptible Nature, and comply with the Necessities of a mortal and indigent State. *Secondly*, This Phrase, *That they be not unfruitful*, intimates, That we must betake our selves to some honest Calling, lest we be not only useles and unserviceable, but pernicious and dishonourable to the Society we are of. This is a very great Good, if we reap no other from an Employment, that it keeps us out of the way of Evil. When we reflect on the Corruption of Humane Nature, we shall soon see how necessary 'tis, that the Mind of Man should be Busyed and Employed, and that our time should
not

not lye idle on our Hands. Idleness is the Mother of Intemperance and Lust, and these are expensive Vices, and will not fail to engage Man in any Wickedness, for the Support of them. When we are not taken up with something that is good, we shall naturally fall into something that is Evil; and Temptations if they find us at Leisure, will ever find us ready and disposed to Sin. A Paradisiacal State is fit only (if I may so express my self) for a Paradisiacal Nature, a State wherein Wealth and Beauty, Affluence and Security, owe nothing to Art or Industry: Such a State as this, I say, is fit only for pure and perfect Nature; when the Understanding shall enjoy a more enlarged and brighter View of Celestial things; when the Affections shall be moved by a more vigorous Love of Truth and Goodness, and attracted by a more powerful Influence of Sovereign Beauty, then 'twill be fit that we have nothing to do, but Admire, Contemplate, and Love, and Praise, and Rejoice, and Triumph! But alas, this day will not come till the Blessed Jesus return again, and the time for the Restitution of all things do Commence. In the mean while let us be contented to Drudge on, and do our Duty in our Callings, with Faith and Patience; but let us too, as far as we can, blunt the edge of that Sentence, *In the sweat of thy face shalt thou eat Bread*, Gen. 3. 19. and by proposing to our selves, wise and good Ends of our Labour, Convert a Punishment into a Blessing. This minds me,

§ III. *Of the Fruit we may promise ourselves to reap from honest Trades.*

I cannot deny, but that this Expression, *Necessary Uses*, may have respect to those Works or Effects of Arts or Trades, which are immediately produced by them : But neither can it be denied, but that it may also refer to the Benefits and Advantages which we reap from them. Now a wise and good Man may propose to himself these Three several Ends of his Labour under the Sun.

1. *The providing the Necessaries and Comforts of Life for Himself and Family.*
2. *The Obtaining and Cherishing Virtuous Friendships.*
3. *The being in a better Capacity to do good, and Devote himself more entirely to Religion.*

1. *To Provide, &c.* the *Necessaries* of Life, are those things, without which Life is a Burden, not a Blessing, to depend on the good Will or Humours of others for Bread and Raiment ; to Live on the Favour of Vitious, Unreasonable, Mutable, and Fickle Men, is a thing which he who thinks at all, can never think on without Trouble and Uneasiness. On the other

ther side, 'tis a great pleasure to have the Necessaries of Life within our own reach, and to depend on nothing for our well-being but GOD, and our own Industry. Nor is this only a great ease to our minds, but also a great Advantage, with reference to our Morals. Pressing Streights and Difficulties are apt to break the Spirit, and to Tempt even a good Man to warp from his Integrity. But he who in the Language of the Scripture eats his own Bread, needs not Comply with any Humours, or stoop to any actions which are unbecoming an honest Man, and much less be Tempted to such as are inconsistent with the Obligations of Christianity.

To be in this Condition our selves, and to lay such a Foundation, as may give us a fair reason to hope that our Children will be in it after us, is a great Happiness, and one very good Fruit of an honest Calling.

But, God does not confine our Desires or Designs within these narrow Bounds; we may not only propose to our selves, (as the Fruit of our Travel) the Necessaries of Life, but also the Comforts and Conveniencies; the Ease, the Solace, the Ornaments, and the Virtuous and Innocent Pleasures and Enjoyments of it: Thus Solomon, Ecclef. 2. 24. *There is nothing better for a Man, than that he should eat and drink, and that he should make his soul enjoy good in his Labour.* Nor let us think, that Solomon spoke this under another Person, or that it was not his own sense, but that of such Men which had Embraced such Tenets,

Tenets as the *Sadducees* and *Epicureans* did afterwards; for he plainly tells us, that the Wisdom and Discretion to do this was from God. *This also I saw that it was from the Hand of God.* So *Eccles. 5. 19.* Every Man also to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and to rejoice in his Labour; this is the Gift of God. And on the contrary, for a Man not to Enjoy what he Possesses, but to live sowerly and severely, sordidly and covetously, in the midst of Plenty and Affluence, he attributes to a want of God's Grace, or to his Displeasure and Judgment upon him; *Eccles. 6. 1, 2.* There is an Evil which I have seen under the Sun, and it is common among Men, a Man to whom God hath given Riches, Wealth and Honour, so that he wanteth nothing for his Soul of all that he desireth, yet God giveth him not Power to eat thereof, but a stranger eateth it: This is Vanity, and it is an evil Disease. Again, Solomon exhorts us in the day of prosperity Rejoyce, *Eccles. 7. 14.* And St. Paul teaches us, That this is consonant enough to the end of God in bestowing Wealth, *1 Tim. 6. 17.* He giveth all things richly to enjoy. There is then little doubt to be made, but that he whom God has prospered with Success, may be the more commodiously Lodg'd, the better Served, and that his Table may be the better fitted for the Reception of his Friends and Relations. 'Tis not the Comeliness and Elegance; but the Pride and Ostentation of Life. 'Tis not Plenty but Luxury; 'tis not

not a wife *Use* and thankful *Enjoyment*, but the *Abuse* of the World, which the Scripture Prohibits and Condemns. Were it not thus, we should never have heard of our Lord's being present at Marriages and Entertainments; nor should we in the Character of *Solomon's* excellent Woman, have read of *Tapestry*, and *Scarlet*, and *Silk*, and *Purple*, for the Furniture of her House, and the Cloathing of her Household, *Proverbs* 31. 21, 22. This is a Doctrine which Corrupt Nature is so prone to pervert, that I think it necessary to guard it with the utmost Precaution, and therefore,

1. In your Prosperity, you must ever take a care to practice those Virtues which belong to, and adorn that State: Such are Gratitude towards God, Generosity and Charity towards Men, Moderation in your Desires and Designs, Temperance in your Enjoyments, and Christian Modesty in the Part and Appearance of Life.

Secondly, We must not suffer our Hearts to be set on the good things we enjoy, but *we must rejoyce as tho' we rejoyced not*, 1 Cor. 3. 10. In the midst of Affluence and Reputation, *we must still live by Faith and not by Sight*; the reason is plain, because the *Fashion of this World passeth away*, and the things of it, whether considered in themselves, or in comparison with the things above, are unworthy of our Fondness and Dotage; and if any Man love the World

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to this degree, *the love of the Father cannot be in him* : Thus much of that end of our Labour, which is indeed the first in order, but the lowest and meanest in worth, as terminaring in our selves, and in Temporal Provisions and Enjoyments. I pass on

2. To a Nobler Fruit of our Labour, the procuring and maintaining Vertuous Friendships. Great is the Use, and great is the Pleasure of Friendship ; Life is in itself a dull and empty thing, destitute and barren of true Comforts, but every where over-run and over-grown with Evils ; on both which Accounts true Friendship is extremely desirable ; this adorns and sets off Prosperity, and sweetens and alleviates Adversity ; it hath a happy influence, not only on our Temporal, but also on our Spiritual Interest. A wise and faithful Friend, answers all the Ends, and Performs, all the good Offices of a Spiritual Guide, Instructs and Directs, Reproves and Restrains, Exhorts and Quickens, Supports, Comforts, and Confirms us, accommodating himself with Prudence and Tenderness to our different Occasions, and our different Dispositions. Wealth therefore can never be better laid out, than on the Purchase and Improvement of such Friendships as these. Next to Acts of *Piety* and *Charity*, we are to esteem those of *Generosity* and *Bounty* ; by the one (with Reverence be it said) we make God our Debtor, *Proverbs* 19. 17. by the other, wise and good Men

Men (for such only can be) true Friends ; and these are the only ways by which we can place our Fortunes beyond the reach of Time, and Chance. 'Twas on these Grounds the Philosophers had their *Symposia*, Banquets of Philosophy and Friendship ; that which God himself aimed at, in the Institution of Sacrificial Feasts by *Moses*, was the Uniting the Children of *Israel* more closely to himself and one another : And this was the great Reason of the Christian *Agape*, or Feasts of Charity ; namely, the encrease and confirmation of Faith and Love to our Lord, and Brotherly Affection towards one another. And this is one good Design of your Feast this Day : And certainly, if this your Meeting have this Effect, That it make you Know and Love one another better ; if it beget or nourish in you a good Understanding ; if it refresh, renew, and perpetuate that Friendship, which would otherwise decay ; and if this Friendship express it self not only in obliging Words and Reciprocal Civilities ; but as often as occasion offers it self in real Deeds and substantial Services, this then is indeed a Laudable Practice, and well becoming your Christianity : For I do not know any thing which the Gospel inculcates more frequently, or more earnestly than Brotherly Affection ; *Be kindly affectioned one towards another, with brotherly Love, in honour, preferring one another*, Rom. 12. 10. *Let brotherly Love continue*, Heb. 13. 1. and innumerable other places there are to the same purpose.

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But here I must earnestly exhort and beseech you, That you do not under a specious Pretence of carrying on one of the noblest Designs of Life, (that is Friendship) think yourselves at Liberty to Gratify mean and inordinate Appetites. Excesses and Irregularities do not, at least in the Judgment of wise and good Men, render us more worthy of Esteem and Affection, but of Contempt; Friendship when it begins in Sin, (if at least true Friendship can do so) will end in Sorrow: Let there be nothing therefore heard or seen amongst you this day dishonourable to Christianity, or inconsistent with those Ends you pretend to, *Religion, Friendship, and Charity*: Let there be nothing among you this day Loose or Disorderly, Tumultuous, Profane, Scurrilous, Contentious, or Unclean; Let no Excess, no Intemperance stay in your Mirth; nor let that day which begins with Prayer and Hearing the Word, end in Sottishness and Sin. For, (in a word) whenever such Meetings as these are not contained within Christian Bounds, they are a Dishonour and Obstacle to Religion; and whoever Transgresses in this kind, are (to use the words of *St. Jude*) *Spots in your Feasts of Charity*, *Jude 12.* No pretence of Charity can make a Compensation for the Scandal Religion in this Case Suffers, nor can Friendship make an Atonement for the Sin that sements it.

3. The last and Noblest End we can propose to our selves from Trade, is to be enabled by it to do good, and devote our selves more entirely to Religion. This is what St. Paul sets before Christians, *Ephesians 4. 28. Let them Labour, working with their own hands the thing that is good, That they may have to give to him that needeth.* And this I understand has ever been one design of this days Meeting, you are wont it seems Yearly to place out some one to an honest Trade; this is one of the best sorts of Charity; 'tis an Honour to Religion, a Service to the Community you are of; and as to the Person you thus provide for, the most Christian Office imaginable; you not only rescue him from the Wants and Miseries of Life, but from those Vices also into which these do too often plunge unfortunate Men: you bless him with the Conveniencies of Life, and means of Virtue; you enable him (it may be) to be a Support afterwards to a distressed Family; you occasion manifold Thanks to be offered up to God, and your Example may provoke others to imitate, or (it may be) out-do you.

But after I have said this, you must pardon me if I put you in mind of two things; I would have you consider, whether your Charity bare any proportion to the Wealth and Splendour of this Assembly; if it do, this Reflection would be a Comfort to you, and an Honour too; if it do not, it is but fit that you should be put in

in mind to enlarge it: For without this you fall short in the most material point. The pleasure of the most Luscious Meal, is a very mean and insignificant thing, but that of Charity a very great one; the Satisfaction of the one is very short, but that of the other Perpetual: The procuring a meer secular Friendship is an inconsiderable good; but by your Alms you lay up in store for your selves a good Foundation against the time to come, and lay hold upon Eternal Life. In a word, (if I may be allowed to judge) you will find the Interest and Honour of this day much better served by the Bounty and Liberality of your Alms, than the Variety and Affluence of your Entertainment. Here I cannot but especially Address my self to those (if there be any such here) who have, by the Assistance of this Day, been advanced out of Streights and Difficulties to a plentiful Fortune; 'tis no Disparagement to rise from such a Beginning to a considerable height; 'tis an Argument of their own Industry and Wisdom, and of GOD's Favour: but 'tis a high Disparagement to such, if they be not extraordinarily Bountiful on this occasion, they lye under a peculiar Obligation to Gratitude towards GOD, and Charity towards Man: If they want a sense of (or compassion for) the Streights and Miseries of Mankind, their Guilt is intolerable in the sight both of GOD and Man. The next thing I would put you in mind of, is, That in placing out a young Person, you would have Regard
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to his SOUL as well as Body, to his Morals as well as Interest; That you would see first that he be well instructed and informed of his Duty, and have a just sense of his Obligation to it: Next, That you would consider the Virtue (as well as Skill and Profession) of his Master, (and take care that he be planted in a regular and religious Family, that he be not Seduced and Betray'd into Sin and Death, while he is Learning to get a Subsistence for a Short and Contemptible Life. This calls to my mind the second Branch of this Head.

I am therefore to Exhort you, That while you do good for others, you would not forget yourselves: My meaning is, That such of you as have attained to Wealth and Plenty by your Professions, should look upon this as one Happy Fruit of it, that you are more at Liberty for Religion; not that I would have you clearly break off your Callings, but only intermit sometimes, or abate somewhat of the Eagerness of your Application; For tho' the Duties of your Trades be *good Works*, and especially when the Care of your Family demands them; yet when Provision is made for this, those Duties which are more immediately Acts of Religion, are to be accounted *better*; you are therefore to look upon it as a great Blessing, That you have now more time than you had, to prepare your Souls for another World, before you go out of this: That your Minds may now, if you please, be freed.

freed from all Cares, but what concern Eternity, and your Bodies discharged from all Toil and Travel, so that you may with the more Comfort and Vigour attend to Devotion, Meditation, Sacraments and such like: And certainly they are far from that Wisdom they should have, who when God has set them free, are still fond of Care and Labour, and even in their Declining and Dying Years, do still urge and press on a tired Spirit, and a worn out Body, and are no less harrassed and entangled in the Cares and Toils of Life, than those who are spurred on by a Vigorous Age, and the hopes of establishing their Fortunes: These are they whom *Solomon* describes, *Eccles. 5. 17. All their days also they eat in darkness, and they have much sorrow and wrath with their sickness*: This minds me of the last thing.

§ IV. The Advice I am to give you for the Attainments of these Ends.

First, Do not suffer your selves to be drawn off from the pursuit of them, by false and foolish ones, Two Things are generally the Glorious Ends which miserable and enſatuated Men propose to themselves: *First*, To heap up Riches, and leave behind them a great Estate; Next to make such a Show and Figure in the World as may be able to command Regard and Respect,

Respect, for these they Plod and Toil; I wish I could say no more, alas, too often, for these they Cheat and Supplant one another; to these they Sacrifice their Parts, their Time, their Strength, Publick Good, Friendship, Religion, and their Souls themselves: And yet what is it after all, I will not say, that a Renewed and Enlightned Mind, but a Man of common Sense and Thought can discern or see in these. The Happiness of Man does not consist in the Opinion of the World, but in the Conscience of his own Integrity. 'Tis Wisdom and Vertue, not Wealth and Shew that makes the Mind truly Great, truly Free, truly Easy; Reflection on good Works, breed true Pleasure even in Danger, Adversity, and Death it self: But a great Estate unless (well got and) well employed, renders Danger and Adversity more dreadful and insupportable; and makes us meet Death, and part with the World, only with more Guilt and more Reluctancy. Wretched Stupidity! Is this that for which Men of Sense and Experience are content, in Defiance of the Light and Obligations of the Gospel, to quit so many solid Advantages in present, and a Heaven in Reversion.

2. Live and Act in a continual Dependence upon God: Dedicate and Devote your selves without any reserve to him; and put your selves, and all you have, under his Protection;

on; begin all your Works with Prayer, continue and carry them on in Faith and Reliance, and ever end them with Thanks and Praise, or at least with Submission and Resignation. To this End form to your selves the most August and Lively Notions you can of God; think often on his Power and Presence, on his Wisdom and Goodness; reflect often on that Description David has left us of the Sovereignty and All-sufficiency of God, 1 Chron. 29. 10, 11, 12. *Blessed be thou Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Heaven and the Earth is thine: Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both Riches and Honour come of thee, and thou Reignest over all; and in thine Hand is Power and Might; and in thine hand it is to make Great, and to give Strength unto all.* Ah! Had we but this Notion of God thoroughly fixed in us, How reasonable and how necessary should we judge it, to look up continually to him, and wait upon him? What a Privilege should we account it, to lay our Desires before him, and repose all our Cares upon him? For what should we trust in, but in him, in him alone, on whom our Lives and Fortunes do depend? To whom should we make our Addresses? to whom should we Devote our Service and Attendance, but to him, who

who alone is able to give Wealth, and Wisdom touse it ? Settle then well in your Hearts the Doctrine of Providence ; and often ponder and volve in your Thoughts such Texts as these : *GOD giveth Man Power to get Wealth, Deuter. 8. 18. The Blessing of the Lord it maketh Rich, and addeth no sorrow therewith, Proverbs 10. 22. For GOD giveth to a Man that is good in his sight, Wisdom, and Knowledge, and Joy ; but to the sinner he giveth Travel, Eccles. 2. 26.* The Natural Consequence of this Second Rule, is,

Thirdly, That you Govern your selves, in the whole Conduct of your Trades, by the great Rules of the Gospel. Methinks I should easily obtain of you to believe that GOD is Wiser than Man, that he knows better what is fit for us than we our selves ; that his Laws, as they are Rules of immutable and eternal Righteousness, so are they too of immutable and eternal Wisdom : And there needs no more then this, to make you judge your selves obliged in Prudence and Interest, as well as Duty, to comply with his Commands. Seek then in all things, first the Glory of God, submit chearfully to his Will, moderate your Desires for this World, and Content your selves with what God allots you ; Practise Conscientiously, Truth in your Words, and Justice in your Dealing ; and, as God shall enable you,

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be Free and Generous to your Friends, Compassionate and Charitable to the needy and afflicted. Use those that are Under you, or Depend upon you, with that Goodness, Gentleness, and Tenderness, that they may Love you as well as Fear you; instruct them carefully, and allow them time to Serve God as well as to Serve you, for this will Redound to your Advantage as well as theirs.

Lastly, If Doubts or Dispute arises at any time, concerning Matters of Right, Gain, or Loss, and they are about to be Resolved by you in favour of your selves, do not in such Cases weigh things too Nicely by Grains and Scruples, but make good Allowance, and cast in Weight, that Justice may rather swell and enlarge it self into Righteousness and Generosity, then shrink and contract it self into hardness, rigor, and severity. If you will carefully follow this advice, I dare promise you, that you will Live in Reputation, and Dye in Peace; and your good Works will follow you into another World: And if here you leave no Estates behind you. you will yet leave what is better, a good Name, and God's Blessing Entail'd upon your Posterity; or if you do, your Heirs will not need, either to blush to own them, or to be afraid to enjoy them. In a word, if you Act and Live thus, your Labours will be Successful, your Enjoyments will be Sanctified, your Children will be Blessed, you will

will finish your Course with Joy, and your Happiness in this Life will be but the Earnest of a greater in another, —

*To which God of his Infinite Mercy
bring us all!*

FINIS.

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